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Extracted from a little work entitled

Advice to A Young Christian,

ON THE IMPORTANCE OF AIMING AT AN ELEVATED STANDARD OF PIETY.—*By a Village Pastor.*

LETTER IV.

Dear Young Friend,

I feel constrained, my young friend, to add something more on the subject of prayer. This duty, in my view, is of such importance as to warrant a few more remarks; although I do not intend enlarging on a subject upon which so much, and such excellent things have been written.

You were taught, by your pious parents, to utter a form of prayer, as soon as your infant mind could comprehend, and your infant tongue enunciate a sentence. In looking back upon these juvenile devotions, you doubtless see wherein they were deficient. Your ideas of the Being to whom they were addressed, were confused and inadequate. You could not then comprehend the necessity of a Mediator; for as yet you had not discovered the evil of sin, and the wrath of God, as revealed against it. You had too deep a sense of obligation, to neglect prayer entirely; but of the real nature and efficacy of prayer, you had little conception. To your mind, prayer was a form of words to be repeated at stated intervals. When thus repeated, the obligation was discharged. This was probably all you knew about prayer.

But shall parents omit to inculcate this duty on their children, because they cannot comprehend the nature of it? Certainly not. How can they tell but that when they have taught the little prattler to compose himself to rest, with his familiar and simple petitions, the Spirit of God may enlighten the child into the spiritual import of his prayer, and make it a means of leading him to more enlarged petitions, offered up "in spirit and in truth." No person can estimate the advantages of early imbuing the youthful mind with a sense of its obligations to God. Such instructions should commence with the first dawn of intellect; and sure I am, that in subsequent life, the subject of them will generally be the better and the happier.

To illustrate this, I will recur again to my own case. I was taught by one of the best of mothers, never to close my eyes without repeating my prayers. This I conscientiously adhered to, until about thirteen or fourteen years of age, when I began gradually to omit them. Whether I felt that they were too childish, or whether, as is most probable, my conscience was becoming seared in the down-hill course of iniquity, I cannot now remember. But at all events, my prayers were no longer offered; and I went to sleep and rose up like a brute. With the omission of these prayers, commenced a retrograde movement in morals, until I hung over the abyss of ruin, ripe for the judgments of God. And what do you suppose occurred first, to rouse me from the fatal slumbers of death? As I was retiring one night, the recollection of my former punctilious attention to prayer, rushed upon my mind. I paused. "What," said I to myself, "am I going to lie down without one thought of God, or offering one prayer for the safety of my soul? Did I not once repeat my prayers; and at a time too when I was far less guilty than now? Why have I omitted them so long? Suppose I should die this night, where then would my soul be?" With such reflections I became impressed; and although I did not kneel that night, yet in a recumbent posture, I began again to repeat my juvenile devotions. I was nearly seventeen years of age when I resumed them. I had almost forgotten them. A few days and nights rolled away, and convictions grew heavier on my soul. I thought a repetition of these forms was not enough. My soul began to sink in the deep waters; and a few more days brought me on my knees at the bed-side, with the prayer of the publican: "God be merciful to me a sinner."

Thus, my young friend, were my mother's early instructions, among the means, under God, of rescuing me from ruin, temporal and eternal. Thus it is evident, that the sooner children are taught to pray, the better; and no assiduity can be too great, to impress on them the obligation and the necessity of prayer.

Still I believe, that the Christian only, prays the acceptable prayer. Until the spirit of God convince of sin, the soul will not see its odiousness, nor pray for its removal. The danger to which it is exposed here and hereafter, it may see; and it may deprecate the punishment to which it is subjected; but it is only when the soul is renewed in the image of God that "sin appears exceeding sinful," and that the effectual fervent prayer for sanctification is offered.

If you are a Christian, my young friend, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his blood. The Holy Spirit draws you sweetly to kneel before it; and the promise, when there is, "open your mouth wide, and I will fill it." What an honour thus to approach the King of kings! Were we to have audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others may have audience with the King of the universe. Nay, we have liberty to approach Him at any time, and under all circumstances. Have we wants, He can supply them. Are we in trouble, He can extricate us. Do afflictions press our souls, He can mitigate and remove them. Does sin pollute our joys, with Him is the fountain of cleansing. Does Satan vex our souls, He invites us to his arms as our refuge. All relief and every blessing is with God.

There is nothing which so elevates a character, and especially a female character, as deep and intimate communion with God. She seems then to be allied to angelic natures. A sort of mellow radiance is poured into her character, as if some particles of heaven's glory had been let fall upon her. She moves in a higher sphere than the generality of her sex. She is another being than those idle, sickly daughters of pleasure, who waste their lives in dreaming fanciful visions of happiness, sporting awhile amid life's tumultuous joys, and then sinking unblest into a wretched eternity. She converses with God. At a throne of grace, she acquires a benevolence, a dignity, a humility, which throw around her an attractive lustre, put sweetness into every action and expression, make her contented in every condition of life, patient under every affliction, faithful in the discharge of every duty, and which even grace her dying hours, and make her "death-bed privileged beyond the common walks of life."

From the Vermont Chronicle.

Pastoral Conversations.

In my visits, I came to another person, bowed down with sorrow because of sin. "I cannot repent," he said; "*how* shall I repent? What shall I do? tell me, O tell me!" After soothing his agitated mind by a little mild conversation I said, "what do you conceive repentance to be?" "I do not know; but it is something I have not got, and I must have it or I am lost forever,"—and he wept aloud. I said, in a calm, soothing way, "weeping and indefinite anguish will never be repentance. Let us look at the subject with patiece, and perhaps you may may see what it is. What do you think sin is? "That it is loving and doing every thing that is evil, every thing that is wrong in the sight of God." "But you have been encompassed with temptations, have you not?" "Yes." "And they caused you to sin, did they?" "No, no; I loved sin. I loved to hide away from God; and the temptations gave me an opportunity to gratify myself, and so I have given myself up to all the evils that accorded with my wishes." "Then the temptations were not the sin, nor did they create it. They only showed it, called it out, made it manifest." "Yes, that is all. I am not angry with temptation, but with self. I hate and abhor myself." "Now, then, repentance is sorrow for the *sin;* not for the temptation, nor for the consequence, but for sin, because it is sin. Are you sorry simply and mainly because you have been, all your days, living and doing wrong, because it is wrong?" "Yes, I am sorry." "Very well; will you give me the evidence that you are so, by forsaking sin; and by doing every thing that your conscience and the word of God says is right?" "O yes." "But that is saying a great deal. It is putting yourself under a new master; it is to *intend* new things; it is to *attempt* new things; it is to *love* new things. Well then; do this and show us your sorrow for sin." "By the help of God, I will!" So I passed on to another.

"I have just heard," said he, "a long and earnest exhortation on repentance; the great point of which was, to insist on *immediate* repentance.—Now is the time, the preacher said; before the sun shall descend this day; yes, before you leave this house; yes, before you leave these seats; yes, before this exhortation is finished. Now, now, at this present, is the juncture. *Repent now.* It may be done now, as well as ever, better than ever. You will only have more sin if you put it off a single moment. Now, then, at once REPENT. I wanted to repent, and said to myself, there, now, I will repent. It must be as he says; it is my most immediate duty. I will repent. And I tried, and tried, and there it is. I am just where I was before. I willed as hard as I could will, but all to no purpose." "My dear friend," said I, "your mind is not a machine, that you can turn and twist it about like the screw of a cider mill, making your own determination the lever. You may try ever so hard, and make ever so desperate efforts, and you will effect nothing in that way. And if it were possible to effect any thing in that way, only think,—you would make right and wrong dependent on your determinations; it would destroy all permanency in virtue, and all character in vice. No; just look at repentance and see what it is;—sorrow for having done, and for doing, wrong. A violent effort to get into some state, which you call repentance, is not sorrow for doing wrong because it is wrong. Are you grieved and full of sorrow at your conduct, for not serving and loving God?" "Yes, to be sure I am." "Will you gice me the evidence of it, by living a new life?" "I will try." "*You* will try! And do you expect that *you* will succeed?"—I paused—(in soliloquy.) "Stop. This new life I am to lead is one of union to holiness; that has always been foreign to my heart—a life of union to right, and that must be union to God, who is Supreme Right.—There, in Him, is all I wish, or can desire. O, for perfect, eternal union to Him.—That must be the way. That is the way.—Of myself I can do nothing, only go on to sin!—O, for mercy, for compassion to such a sinner!! (Pause.) Is not God in Christ Jesus reconciling the world—*reconciling sinners*—yes just such as I am,—reconciling them to himself? O, *to himself!!* Thanks, everlasting thanks, for this way of access. There, in Christ Jesus, my whole soul shall abide. In Him is wisdom, strength and righteousness. There I will abide to obtain all I need to overcome sin. O, how true it is, that, without Christ, I can do nothing, and with him can do all things. Strange that I never saw it so before."

The next week he said to me, "why did I not find this peace and love and joy, that now fill my heart, when I *tried* to repent?" "The exhortation, which you heard," I said, "conveyed the idea to your mind, that repentance was a volition, or some indefinite mental state, instead of being sorrow for sin; and you were put to the business of making a volition, as though your blame or sin consisted in not making this volition. In conformity to this advice, you tried and made efforts, but all to no purpose; and that, because a volition or a resolution is not sorrow for sin. Suppose, now, I should detect my little boy in a falsehood, and place him upon a stool, and command him to repent, to be sorry immediately, and shake him soundly if he did not; and he should reply, 'father, I have tried to repent, but it won't come; I have resolved to be sorry, but it does not satisfy you; what shall I do? Suppose then I sit down, and open before him the enormity of the guilt of falsehood, the aggravated character of the one he has told, his age, instruction, knowledge, &c. &c. until I happen to look up, and the tears are coursing down his cheeks, and with sobs he falls upon my neck—'O, father, forgive me; I will do so no more, I wish to be good.' Now in this case, the sorrow does not come from volition, predominant, or subservient, or immanent, *as its cause*, nor from any thing which you can point out as its cause. Sorrow for wrong is a state or posture of mind in view of past conduct, because it was wrong. Any other conception of it is erroneous; and all that can be done to awaken it is, to present the wrong fully before the mind, and if it does not then sorrow over the guilt, nothing more can be done. It is so resolutely attached to wrong, that it will go on searing itself, in spite of your efforts. A knowledge of sin implies, that the individual is in a state of wrong; and if he so understands it, and refuses to lay down in the dust, begging mercy and pardon,—he refuses to take his *own place*; he refuses to do that which he knows to be *right for himself;* and if he continues thus to refuse, he must be treated as incorrigible.

"If you still find difficulty here, it can be solved only by your own doings or feelings, as a state of *conscious performance of duties, or of conscious feelings.* It cannot be solved by words, drawn more or less from sensible objects; all attempts at explanation will only entangle the mind in a net of words, and withdraw it from that self-conscious examination, which gives it an insight into its true state."

OBERLIN.

An Extract.

The connection and action of the mind on the body is a mystery, which has baffled the knowledge and philosophy of the greatest minds in every age. In contemplating the subject, they have, in the language of Milton, lost themselves "in wandering mazes." Can we solve even the least mystery of the subject, or smite the rock of Eternal Knowledge, that its mysterious waters may flow, and slake our thirst?

What are our ideas of a spirit? of the spirit that dwells within us; that animates and prompts us to action? of the spirit, which will exist throughout the countless ages of eternity? We know and feel that we have the spirit of Immortality within us, longing to be emancipated from its present thraldom, *to enter upon the lofty scenes of eternity.* There is a sublime mysteriousness connected with man, the thought of which should always lead us to contemplate with awe, our future destiny. My soul is thrilled and animated, when contemplating the magnitude and grandeur of the subject. The fountain of Knowledge will then be opened, and man will be constantly growing more and more in the likeness of his Sublime Creator.—*ib.*

Assurance.

A deep sense of the evil of sin and of the guilt of a man's own sin, is no way inconsistent with gospel assurance of acceptance with God through Christ, and of forgiveness in him. By a sense of the guilt of sin, I understand two things;—a clear conviction of sin by the Holy Ghost, saying unto the soul, 'Thou art the man;'—and a sense of a displeasure of God, due to sin, according to the sentence of the law. Both these David expresses in that complain, "My life is spent with grief, and my years with sighing; my strength faileth, because of mine iniquity, and my bones are consumed." His iniquity was before him, and a sense of it pressed him down. But notwithstanding all this, he had a comfortable persuasion that God was his God in covenant; "I trusted in thee, O Lord; I said, Thou art my God." And the tenor of the covenant, wherein alone God is the God of any person, is, that he will be merciful unto their iniquity. And the ground hereof is, that God by the gospel hath divided the work of the law, and taken part of it out of his hand. Its whole work is to condemn the sin and the sinner. The sinner is freed by the gospel, but the claim of the law lies against the sin still that it condemns. Now though the sinner himself be freed, yet finding his sin condemned, it fills him with a deep sense of its guilt, and of the displeasure of God against it; which yet hinders not but that, at the same time, he may have such an insight as faith gives into his personal interest in a gospel acquitment. A man then may have a deep sense of sin all his days, abhor himself for his unbelief and rebellion against God, without any impeachment of his assurance.—*Owen.*

God and the Soul.

We can hear of God at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into a very near communion with him. We can bear with a display of his perfections in the universe, because, though we see him as our Creator, he is not sufficiently near us to exercise any material control over us; but when he is brought nigh to us in the law, as our Governor, we feel somewhat of a painful constraint because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him then be brought still nearer to us in the Gospel, as our incarnate and suffering Lord, and our inquietude is proportionably increased; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender up ourselves unreservedly to him. But, in the offices and operations of the Holy Spirit, we are led to view him, not merely as God, in the universe, displaying himself around us; or as God, in his church, declaring his will to us; or as God, in nature, interposing for us; but as God in our hearts, dwelling and operating in us; and this brings him into such immediate contact with us, and requires of us such a minute attention to all our ways, that we shrink back.—*Simeon on the Spirit.*

I have known men in capable of acquiring science, but not of practising virtue.

From the New York Evangelist.

Ministerial Activity.

Mr. Editor—in "the Life and Writings of Richard Baxter," there is a passage which cannot be too strongly recommended to ministers of the present day, for their observance. Education in theological seminaries will, unless there be care, disqualify the students for the gospel ministry.—Its tendency is to give them retired & scholastic habits. A minister who does not familiarly visit his people cannot preach *to* them. He may deliver treatises of abstract doctrine or precept; but his people will take little interest in his preaching, and derive little benefit from it, in comparison with what they would, if he prepared and delivered his sermons under knowledge and feelings arising from intercourse with them. To preach profitably, a minister must go among his people, learn their characters, manners, modes of thinking, habits and wants. This will furnish him with living application, and his preaching will have life. Besides a christian church cannot be kept alive except by the careful oversight of a watchful pastor.

B.

The Passage.

"He"—(Mr. Baxter)—"*He was constantly among the people, acquainted with the old and the young;* familiar with their characters and circumstances; and prepared to take advantage of every occurrence which might promote their eternal welfare. His discipline followed up his warnings and denunciations; and, fearless of any consequences, he administered it with all fidelity and impartiality.

"Such a plan and mode of acting could not fail to produce, and they did produce, surprizing and lasting effects."

Infidelity.

Infidelity will cling to any thing. Her most splendid edifices have been constructed of the wrecks of common sense. The supposed probabilities of a misunderstood geology, or the absurdities of materialism, at present give to many who, in general, know absolutely nothing of the firm basis of historical proof—to say not a word of the other species of evidence on which Christianity rests—the confidence of sages in their reckless rejection of the Christian faith.

Most of the infidelity of the present day is the infidelity of sheer ignorance—it is frequently mere impertinent ostentation, and childish, affected singularity. "Among the pert, half-thinking, half-instructed young men of large towns," says a writer of the present day, "a sort of infidelity is not unfrequent, which, after deducting something for the influence of worse motives, is attributable to affectation more than to any other cause. It is a mere impertinence; and perhaps should hardly ever be met with serious argument, but rather discountenanced, as an indication of want of sense, or of profligacy of manners, or of perverted political principles, and most often of all the three together."*

The miserable shifts to which even their greatest masters have been put, in endeavouring to evade the arguments for revelation, would "give them pause," if they but knew and could consider them. At first, because they could not deny the fact of the miraculous powers whereby the divine commission of the early teachers of Christianity was sealed, they called in the aid of magic as the only means of solving the difficulty. They supposed the apostles to be in league with some powers of darkness. This was the ancient methed of cutting the knot which they could not untie. And their acute champion in modern times has had recourse to a method equally summary, and we must say for our part, equally futile and absurd. He contradicts the common sense of all mankind. He contradict himself. He takes shelter under a wretched sophism, which at best could puzzle, but never convince, and which has often been exposed. His only refuge—worthy of the chicanery whereby it was upheld—was the sweeping assertion that miracles are incapable of proof. If the subtile mind of Hume could discover no better argument than this, stripling infidels should be less confident in their cause.—*Presbyterian Review.*

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*Taylor on the transmission of ancient books.

Science and Art.

The object of all *science* is to ascertain the established relations of things, or the tendency of certain events to be uniformly followed by certain other events; in other words, the aptitude of certain bodies to produce, or to be followed by, certain changes in other bodies in particular circumstances. The object of *art* is to avail ourselves of the knowledge thus acquired, by bringing bodies into such circumstances as are calculated to lead to those actions upon each ather of which we have ascertained them to be capable. Art, therefore, or the production of certain results by the action of bodies upon each other, must be founded upon science, or a knowledge of their fixed and uniform relations and tendencies.—*Abercrombie.*

Object of Science.

The object of all science, whether it refer to matter or to mind, is simply to ascertain facts, and to trace their relations to each other. The powers which regulate these relations are entirely hidded from us in our present imperfect state of being; and by grasping at principles which are beyond our reach, we leave that path of inquiry which alone is adapted to our limited faculties, and involve ourselves in error, perplexity, and darkness. It is humbling to the pride of human reason, but it is not the less true, that the highest acquirement ever made by the most exalted genius of man has been only to trace a part, and a very small part, of that order which the Deity has established in his works. When we endeavour to pry into the causes of this order, we perceive the operation of powers which lie far beyond the reach of our limited faculties. They who have made the highest advances in the true science will be the first to confess how limited these faculties are, and how small a part we can comprehend of the ways of the Almighty Creator. They will be the first to acknowledge, that the highest acquirement of human wisdom, is to advance to that line which is its legitimate boundary, and there contemplating the wondrous field which lies beyond it, to bend in humble adoration before a wisdom which it cannot fathom, and a power which it cannot comprehend."—*Ibid.*

Dr. Sprague on Revivals.

We noticed some time since, the completion of a course of Lectures on the subject of Revivals, by the Rev. Dr. Sprague of this city, and spoke of the great acceptance of these Lectures at the time they were delivered.

It is now our happiness to announce that the Lectures will be published in a few days and will be shortly for sale. We congratulate the community, and those who love revivals and desire to see them preserved in their purity, on the appearance of this volume of Dr. Sprague. It consists of two parts. The first part is made up of Lectures on the following topics.

1. Nature of a Revival.
2. Defence of Revivals.
3. Obstacles to Revivals.
4. Divine agency in Revivals.
5. General means of producing and promoting Revivals.
6. Treatment due to awakened sinners.
7. Treatment due to young converts.
8. Evils to be avoided in connection with Revivals.
9. Result of Revivals.

The second part is in the form of an appendix, in which are letters from the following gentlemen: Rev. Drs. Alexander, Miller, Wayland, Griffin, Day, Lord, Humphrey, Davis, Milledoler, Waddel, Dana, Hawes, Porter, Hyde, Payson, Green, Neill, McDowell, Proudfit and Rev. C. P. McIlvaine. These letters embody the experience, observations and views, of the writers on Revivals and revival measures, as far as the space allowed. It will be seen that we have here delightfully clustered ministers of six different denomination, and these bearing an harmonious testimony, either directly or indirectly, on the great subject on which they write. The distinguished reputation and the long and extensive usefulness of several of them, far advanced towards the end of their labors, forbid any extended remarks on our part. Their sentiments as here recorded, will constitute a precious legacy to the American Church. While our country is eminently blessed with copious outpourings of the holy Spirit, and we confidently trust we shall be favored yet more and more, it will be esteemed by all, a happy circumstance, that we shall have in a form easily referred to, the testimony of some of our most judicious and experienced fathers in Israel, concerning what they have seen and what they have practiced. Nor will the Church in this country be alone benefitted—this work will go abroad, and from the fact of its containing such a body of evidence, and that derived from the souces named, as well as from the intrinsic excellence of the Lectures, will be read with an intensity of interest proportioned to the enquiry that has prevailed.

The venerable Professor of Christian Theology, at Andover, Dr. Woods, has written the Introductory Essay—in his usual chaste, lucid and able manner. His remarks on the Lectures will not fail of preparing the way for a general desire for them, in the wide circle where the soundness of his judgment is known. He says, "The Lectures which follow I have read with an uncommon degree of pleasure. I regard it as a circumstance highly auspicious to the cause of Revivals, and to all the interests of religion, that the author has, through the grace of God, been enabled to write and preach a series of Lectures so judicious, candid and impressive, and what is still more important, so *scriptural;* and that he has consented to give them to the public. It is my earnest hope that they will be read with attention and profit by our Religious community far and near, and that their usefulness will extend to other nations. I would devoutly commend them, together with these prefatory remarks, to the blessing of God."—*Albany Journal and Telegraph.*

Sabbath in Glasgow.

One of the most remarkable features which I have observed in the manners of the Scottish people, is their wonderfully strict observance of the Sabbath—and this strictness seems to be carried to a still greater height here than even in Edinburgh. The contrast which the streets afford on this day, to every other day in the week, is indeed most striking. They are all as deserted and still, during the hours of divine service, as if they belonged to a city of the dead. Not a sound to be heard from end to end, except a solitary echo answering here and there to the step of some member of my own profession—the only class of persons who, without some considerable sacrifice of character, may venture to be seen abroad at an hour so sacred. But then what a throng and bustle while the bell is ringing—one would think every house had emptied itself from garret to cellar—such is the endless stream that pours along; gathering as it goes; towards every place from which that all-attractive solemn summons is heard. The attire of the lower orders, on these occasions, is particularly gay and smart—above all, of the women, who bedizen themselves in this mercantile city in a most gorgeous manner indeed. They seem almost all to sport silk stockings and clean gloves, and large tufts of feathers float from every bonnet; but every one carries a richly bound Bible and Psalm book in her hand, as the most conspicuous part of all her finery, unless when there is a threatening of rain, in which case the same precious books are carried wrapt up carefully, in the folds of a snow-white pocket handkerchief. When the service is over at any particular place of worship—(for which moment the Scottish have, in their language, an appropriate and picturesque term, the *kirk-skailing,*)—the rush is, of course, still more huge and impetuous. To advance up a street, in the teeth of one of their congregations coming forth in this way, is as impossible as it would be to skull it up a cataract. There is nothing for it but *facing about*, and allowing yourself to be borne along, submissive and resigned, with the furious and conglomerated roll of this human tide. I never saw any thing out of Scotland that bore the least resemblance to this; even the emptyings of a London theatre is a joke to the stream that wedges up the whole channel of the main street of Glasgow, when the congregation of one of the popular ministers of the place begins to disperse itself. For the most part, the whole of the pious mass moves in perfect silence; and if you catch a few low words from some group that advances by your side, you are sure to find them the vehicles of nothing but some criticism on what has just been said by the preacher. Altogether the effect of the thing is prodigious, and would, in one moment, knock down the whole prejudices of the Quarterly Reviewer, or any other English High-Churchman, who thinks the Scotch a nation of sheer infidels.—*Peters' Letters.*

[From the Sailor's Magazine.]

Sandwich Islands.

The following extracts from a communication received by Professor Green, from his brother at the Sandwich Islands, will doubtless be interesting to our readers.

LAHAINA, March 20, 1831.

BELOVED BROTHER,—I am splitting to pieces with my saw, a large wooden "akua," or Sandwich Island god, of which I intended to make several small boxes, to be used in the honorable business of receiving the proof of their sincerity, who at monthly concerts pray, "thy kingdom come."

We passed resolutions at our late general meeting, respecting the Jesuits, men, whom we greatly fear, will do great mischief—more than all the foreigners on the islands besides. They are as yet strenuously opposed by all the chiefs excepting Boki—a man on whom very little reliance can be placed—and are strictly forbidden to proselyte. The foreigners, as a matter of course, take their part. May we have heavenly wisdom to direct us, that we may pursue the wisest course in relation to them.

We also passed resolutions respecting the use of ardent spirits—the bane of peace and happiness on earth, and the procurer of wo eternal. We have agreed to banish the polluted thing from our houses.

The season has arrived for the recruiting of whale ships, and we have many already in the roads. With the exception of three or four of those which are now here, nothing too *bad of us* can be said by the officers and crews of these ships.

Captain Stevenson of the Enterprise, joint officer when Mr. Ely went home, has recruited here this spring. He appears well; takes a decided stand on the Lord's side, and has maintained worship on the Sabbath since he left Nantucket. On board his ship I preached an evening lecture to some three hundred seamen. Since he left, a captain Morgan, from London, has recruited. He, all his officers, and most of his crew, are hopefully pious. He takes a noble stand, and appeared much like a brother. Captain Clark of the John Palmer, had the imprudence to recruit here this spring, and called upon Mr. Richards. He expressed no little anger that his infamous conduct had been exposed, but Mr. Richards gave him no satisfaction. About thirty whale ships have recruited here, and as many more, I doubt not, might obtain supplies! So you see the mission is fast destroying the islands!

[From the Southern Religious Telegraph.]

The following letter from Rev. Mr. Bingham, published in the Missionary Herald for April contains intelligence of a highly interesting character to the friends of temperance and missions. *Behold what God hath wrought!* See the fruits of Christian Missions! A nation of drunkards, in the short space of ten years has abolished the use and traffic of ardent spirits. A greater number of consistent advocates of temperance are enlisted at Honolulu in one day, than its friends have been able to find in Richmond, in three years! The reply of John Adams, the Governor of Oahu, is worthy of the consideration of our magistrates or courts, that give licenses for retailing the insidious poison to *real* men in this enlightened community. When importuned for a license to sell to *foreigners*, Governor Adams replied, ***"To horses, cattle, and hogs, you may sell rum; but to* REAL MEN, *you must not on these shores."*** The constitution of the society here spoken of, has been heretofore published. The letter from which we quote is dated

Honolulu, April 21st, 1831.

You know that at different periods the pious chiefs have made very commendable efforts to restrain intemperance among their own people, and that these efforts were very extensively successful. But foreigners still claimed the privilege of distilling, vending, and drinking the deadly poison, and under the mal-administration of Boki, and his successor, Liliha, from twelve to twenty shops and stores were allowed to sell ardent spirits, especially to foreigners. Natives were to some extent carried away by the tide. Intemperance, therefore, still triumphed to an extent almost equal to the foreign population; and many a poor sailor boy, far from his friends, and home, has parted with his money and his clothes at a dear rate for the intoxicating cup of Honolulu. The government have recently ventured to grapple with the hideous monster, and refused to renew a single license to sell ardent spirits. This circumstance, you may easily imagine, would for a season make the name of the missionaries very current with those whose interests and pleasure were seriously affected by it. Some persons, we understand, attempted to evade the law, by selling coffee and giving away rum.

We had the honor of becoming "the song of the drunkard," but encouraged by the union of all the chiefs, to withhold their sanction to the trade in ardent spirits, I renewed the proposals for a temperance society among the people, and again stated the principles which were proposed a year ago, when I preached on the subject. My brethren strongly supported the measure.

A society was soon formed by the chiefs and people, and about a thousand subscribers were immediately obtained. It is proposed to circulate copies of the resolutions throughout the islands, and to get as many names as possible to this national Temperance Society.

The four Governors of the islands are the general superintendents of the society, which has a board of managers consisting of twelve active and serious young men.

I suppose that you and I have learned not to despise the day of small things. I hope that our temperance society in this little corner of the world, will not be a whit behind your noble temperance institutions in the far more enlightened United States of America. You may perhaps think it strange, but I do not dare to tell this people how much your temperance societies are doing, because it would betray the fearful extent to which intemperance has been and is carried in that distinguished country. The striking fact, however, of a southern dealer emptying his casks on the ground, because he could not conscientiously sell so dangerous and destructive an article, I am happy to mention; and it strikes our serious natives here, as it does me, as one of the best efforts that has been known for exhausting that fountain of death which is desolating the earth. Let every dealer in that kind of merchandise imitate so noble, so safe an example, and "Joy to the world," would be the song of the rising generation. I have been told that our young King has ordered a cask of spirits, on board one of his brigs, to be poured into the sea, The British Consul, I am told, has applied to the Governor for permission to buy up rum for his Britannic Majesty's ships of war, when they shall touch here, and has been denied. Others, it is said, applied to the Governor for the privilege of selling ardent spirits to foreigners only, not to natives. Governor Adams' reply was amusing—"To horses, cattle, and hogs, (said he) you may sell rum: but to real men you must not on these shores."

Beyroot, in Syria.

Growing Spirit of Inquiry.—Yoosef tells me there is some encouraging excitement in regard to the Gospel, in Hadet and some other places; and that many are desirous to hear and read it. Numbers would come to his house to hear the Scriptures read, were they not expressly forbidden to do so. But the case of poor Assaad is a standing and awful beacon to warn them of the danger of transgressing the laws of their ecclesiastical rulers. Yoosef has adopted an expedient for reading portions of Scripture in their hearing, which may be useful. He invites them to his house of an evening, and reads with them the bishop's "Reply to Mr. King's letter." In this book is embodied the whole of the letter of Mr. King, with his Scripture proofs and references—each of his arguments being stated in full, and separately discussed by the bishop. The letter itself, like the Bible, is one of the prohibited books; but the reply to it the people are expressly required to read by the order of the patriarch himself. The priest at Hadet, Yoosef says, is somewhat concerned on account of the excitement the subject has produced; but he cannot open his mouth in complaint, either against Yoosef or the people; for they are obeying their orders, while at the same time, they are reading or hearing read, the whole of the excrated letter, which contains a great deal of Gospel truth, stated in a very clear and convincing manner, and well adapted to cut up the corruptions of popery by the roots. Whereas the reasoning of the bishop in answer to Mr. K.'s argument, is so extremely weak and frivolous, for the most part, that the people who have even a moderate, share of discernment, are not likely to be much impressed by it. Sometimes they will acknowledge that the truth is with Mr. King, and the bishop is wrong, and on some of the topics discussed they think the bishop has the best of the argument. They are afraid, however, to express their opinions very freely, lest their own reputation for orthodoxy should be brought in question. Thus, as was remarked on another occasion, Satan seems to have overshot his mark, by setting the bishop to write a reply to Mr. King, and is likely to do serious injury to his own cause.—*Mr. Whiting.*

Moravian Missions.

Enumeration of all the missionary stations of the United Brethren's Church, together with the missionaries employed, toward the close of the year 1831.

1. GREENLAND commenced 1733. 4 settlements; 23 missionaries; converts, 1750 Greenlanders.

2. LABRADOR, 1770. 4 settlements; 28 missionaries; converts, 806 Esquimaux.

3. NORTH AMERICA, 1734. 3 settlements; 10 missionaries; converts, about 273 Indians, chiefly Delawares and Cherokees, and a few negroes.

4. SOUTH AMERICA, 1735. 1 settlement; 14 missionaries; converts, 2723 negroes.

5. DANISH WEST INDIES, 1732. 7 settlements or stations; converts, about 9646 negroes.

6. BRITISH WEST INDIES—*Jamaica*, 1754. 6 stations; 16 missionaries; converts, about 4100 negroes. *Antigua*, 1756. 5 stations; 24 missionaries; converts 15,087 negroes. *Barbadoes*, 1765. 2 stations; converts, 915 negroes. *St. Kitts*, 1775. 2 stations: 10 missionaries; converts, 5026 negroes. *Tobago*, 1790, renewed 1826. 1 station, 4 missionaries; converts 572 negroes.

7. SOUTH AFRICA, 1736. After being relinquished for nearly 50 years, the mission was renewed in 1792. 6 settlements, 36 missionaries; converts, 2732, chiefly Hottentots, a few Caffres, and Tambookies. Total, 7 missions, 41 stations, 209 missionaries, and about 42,600 converts.—*United Brethren's Miss. Int.*

From the Missionary Register.

South Africa.

CAFFRES.

Infidelity and Superstition.—The natives afford a singular specimen of a people *in all things too superstitious*, without any religion, true or false, to blame for it—a sure proof that superstition results as naturally from Atheism, as from the most corrupted systems of Paganism. In this land, men who give full credit to all that the witch-doctors choose to tell them, and who put men to death on the most slender evidence, are too wise to believe the most simple, and to us, self-evident truths of religion. Their objections are in PRINCIPLE, exactly the same as those of their fellow-sceptics in Europe: the sole difference is in the dress and illustration of those principles; in which of course, the European, having a wider field of knowledge to expatiate in, has a mighty advantage over the Caffre.—(*Mr. Boyce.*)

The General aversion of the Caffres to hear the truth renders it impracticable to get them to assemble together at any given place, where we might have regular preaching; so that we are compelled to ride from kraal to kraal and go from house to house, in order to bring the Word of Life to their ears: and after the conclusion of your address, they generally start some infidel objection, or salute you from all sides with that well known Caffre word, "*besela*"—Give me something!" But, though we have cause to weep over the general unwillingness of the Caffres to receive the Gospel, yet we have to be thankful that there is a good work going on among the people. For some time past I have observed in our members great seriousness, and a strong desire for the salvation of their relations. Often in their class-meetings they would say, "For my Christian privileges I am thankful to God; but when I think on my relatives, who are living without God, my heart is sore"—which sorrow was usually expressed by a flow of tears.—(*Mr. Ayliff.*)

FRENCH PROTESTANT MISSIONS.

Wagenmaker Valley.—Isaac Bisseux—The Sunday congregations are usually 200: an increasing interest in the word is apparent among the people. Many indications of good appear among the slaves, who have hitherto been in deplorable darkness: one young female slave gives evidence of real conversion to God: four meetings for the slaves are held weekly in the chapel, and others in private houses—Scholars 25 to 30.

RHENISH MISSIONARY SOCIETY.

Of the four Missionaries first sent to the Cape, Luckoff is settled at Stellenbosch, and Zahn at Tulbagh; while Von Wurmb and Leipoldt have formed a station which they have named Wupperthal, from the valley of that name in which Barmen, the head-quarters of their Society, is situated: this station is near the Cedar Mountains, six miles from the village of Clanwilliam, and five days' journey north of Cape Town; upwards of 100 Hottentots had been collected.

WRETCHEDNESS OF AFRICA.

It is impossible to turn our attention to Africa without emotions of a most painful nature. Thousands of its wretched inhabitants are enveloped in darkness, even *a darkness which may be felt.* They come into existence—they live—they range the deserts with aims only exceeding the brute creation in malignity—they sicken unsupported by the grace of the Gospel—they grapple with the tyrant Death; and fall victims to his power, uncheered by one ray of hope or one glimpse of future blessedness. The mind cannot dwell on such a combination of miseries without horror; nor can Christian sensibility believe the reality of their existence without calling forth every possible energy, for the relief and salvation of those who groan under their presure.—(*Wesleyan Report at Cape town.*)

Revivals.

REVIVAL AT DETROIT.—The following is an extract of a letter received from a christian friend at Detroit.

"We have had, and still have a very interesting time here. A revival commenced here about four or five weeks since, and still continues, and what makes it more interesting, is, that a very considerable proportion of the converts are among our men of business, and some who have been very irregular in all things. Our meetings have been conducted with the greatest caution to avoid any enthusiasm or over-acted zeal, and as yet the opposition have had little or nothing to feed upon, and now there are those, who at the commencement were the most opposed, coming forward and inquiring what they shall do to be saved. We have a prayer meeting at sunrise, and another at 4 o'clock in the afternoon; during the latter there is an inquiry meeting at another house, conducted by the clergy and elders, and an evening meeting at the church every evening, and among the whole, what most astonishes the enemy is, that there is no noise or disturbance at which they can rally. There were between 60 and 70 who united with the Presbyterian church last Sabbath, and there are many others who intend to do so at our next communion. Under all these blessings, while we wish to be *still* and keep very humble, we do rejoice and hope for a continuance of the Spirit among us, and ask the fervent prayers of all God's people for us, that the Spirit may continue with us, and may spread into all other societies of Christians, until we all become that happy people whose God is the Lord."—*Jour. and Tel.*

IN THE WESTERN DISTRICT.—From the New York Baptist Register, we perceive that the work of conversion is going on with unabated power among our inland churches. The power of the Lord is evidently there. The churches are pouring in offerings for Burmah, and there is constant call for faithful ministers to become pastors. Among the favored churches mentioned of late, are Utica, Hamilton, Plattsburgh, Manchester, Schenectady, Elmira, and Homer. In the latter place they held a protracted meeting for 15 days; 42 sermons were preached; about 150 persons were more or less awakened, and more than 30 expressed a hope in the special mercy of God. It will be recollected that Elder Bennet, father of the missionary to Burmah, is pastor of this church.—*N. Y. Bap. Rep.*

CLARKSVILLE, GA.—A letter from a clergyman, dated Pendleton, S. C. March 15th, 1832, to his friend in Charleston S. C. says: I have just returned from Clarksville, the village of gold mines, where I have organized a Presbyterian church with seven members, and ordained one Elder, and where I preached six times in four days. When I left yesterday morning, there were from 15 to 20 anxious inquirers. I pray this may be the beginning of a thorough religious influence among a people rapidly increasing in wealth and population.—*Chas. Obs.*

IN LOWELL, MS.—There were at one communion added to the First Congregational Church, 40 persons; at the next, 50; and at the last, 25; in all 115 persons. To the Second Congregational Church there were added at one communion, 4; at the next, 38; at the next 35; and at the last 26; in all, 103; making 218 additions to the two churches within *six months*. We would also state, with gratitude to God, that our churches are still enjoying his presence. We have understood that the other denominations in the place have been blessed with the special influences of God's Spirit, but are not able to state how many have been added to the churches.—*Lowell Obs.*

IN NEWBERN, N. C.—The Lord has revived his work and increased the numbers and strength of his church in Newbern. The following account of this work of grace, is from a letter to the editor of the Richmond Religious Telegraph, from the Rev. S. Hurd, who has been called to take the pastoral charge of that congregation.

"The Lord has granted us a refreshing from his presence. A protracted meeting commenced in our church on the 2d of March, and was continued with increasing interest and impression for six days. For some time previous, many members of the church had been earnest in their supplications for the blessings of salvation, and were confidently expecting, that God would fulfil his promises and revive his work. A few individuals had been for some time, under serious impressions, and one of them, as if to encourage our faith and efforts, was brought at the commencement of the meeting, to repentance and submission to Christ.

On Sabbath four were admitted to the church. When they were publicly received by solemn covenant, the members of the church also rose, and renewed there covenant to be the Lord's. After the termination of the protracted meeting, there was no abatement of interest in religion. Meetings have been held almost every night, and occasionally also in the morning. On the 1st of April, 20 were admitted to the church. More than half of these are men. This fact rendered the accession peculiarly valuable, because the church has but very few male laborers. Indeed very few *men*, in this town, are professors of religion. Two others are propounded for admission to the church, and 9 or 10 more have professed conversion. Soon after our meeting closed, an interesting work commenced in the Baptist congregation, 27 have been immersed.

IN REFORMED DUTCH CHURCHES.—The Committee of the Classis of Rensalaer, in the Report read at their recent meeting say: "Some of our churches in years past have been blessed with greater accessions in point of numbers added; but it has never been our happy lot to witness so general a refreshing in all our churches. In the church at *Greenbush* there has been a powerful revival of religion. All the subjects of it, with the exception of four, have connected themselves with the church, and it has not ceased. The number of converts is increasing, and the external attention to the ordinances of God's house greater than it has ever been; 65 have by confessien united themselves with the church. The church at *Schodack* has been signally blessed with the outpouring of the Spirit. Many have been called out of darkness into the marvellous light of the Gospel kingdom. In some instances whole households have come forward and avouched the Lord to be their God. 137 have been the hopeful subjects of this work, and many are still under powerful impressions on the subject of their eternal interests. The church at *Nassau* has also been visited during the past year with a revival—45 souls have been added to the communion of this church. The church at *Kinderhook* has received the blessed influence of the shower of grace, and been refreshed from the fountain of life. The church has been revived—many have had their minds called up to the great interests of eternity, and 51 have avowed professedly their allegiance to the King of heaven. In the church of *Ghent* the Lord has poured out a spirit of grace and supplication and granted tokens of his gracious presence. There has never been a better state of feeling in this church before—harmony and the spirit of prayer evidently prevail, and it may be said with a good degree of confidence that the Lord is reviving his work among them. Many have already been hopefully converted. In the congregation of *Hillsdale* a season of refreshing has been experienced. In the church of *Claverack* the good work of the Lord has flourished. A spirit of prayer unknown for many years has been felt and seen in this church. A general attention to the means of grace is manifested, and the Lord has evidently revived his work. Thirty-five souls have been hopefully converted and joined the church, and many more have declared an interest in Christ. Among the conversions several have been signally marked—the child of 12 years, and the aged matron of 76, have been made of one age in the family of Christ."

The Contrast.

At a meeting, held not long since at Washington, over which Gov. Cass presided, Messrs. Webster, Frelinghuysen, Grundy, and Wayne—men coming from different sections of the Union, belonging to opposing parties in politics, but each of them distinguished in his native State—delivered their sentiments, in an eloquent and forcible strain, in favor of temperance societies, and in advocacy of the principle of total abstinence. Lord Chancellor Brougham, the man of people, who has laboured so successfully to diffuse among them the blessings of Education, and is now foremost of the advocates of parliamentary reform, has said, *If he had the power, as he had the disposition, he would prohibit the use of ardent spirits*—O'Connell, on a memorable occasion, pending a county election, enjoined his countrymen and friends, as they valued their reputation, and the cause of equal privileges which they advocated, not to let whiskey pass their lips: they obeyed his wishes, and succeeded, not only in returning their candidate, but in avoiding any approach to riot or disorder: thus signally triumphing over their enemies, and affording a fine moral lesson to all Ireland.

Mark now the contrast. Pending the recent discussion in the Senate, at Harrisburgh, for repealing the disgraceful immoral law just passed for licensing oyster-cellars, and all other kind of shops, to retail ardent spirits, Mr. Burden took occasion to indulge in the following strain of invective against the Pennsylvania Temperance Society. "He said, the Temperance Society was a dangerous *secret* association. It was composed of a set of *hypocrites*—those that got drunk, and yet preached up temperance." And again "The Temperance Society of Philadelphia had not spoken the truth—they were liars, &c. &c."—Argument cannot persuade, nor benevolence warm this senatorial traducer of men, whose motives he is incapable of appreciating. We should have thought it a waste of time and paper to introduce him, for the purpose of contrasting the distinguished men at Washington, and those of the British parliament, with a mere automaton spouting, in tones of anger, the language of Billingsgate,—were it not to ask, whether the city of Penn, of Franklin, of Benezet, and of Rush, will tolerate any longer a man who declaims in a style which even the keepers of grog-shops, and liquor retailers in general, would be ashamed of!—Are the people prepared to countenance the foul aspersions cast by their Senator on a Society which numbers among its members such active philanthropists as a Robert Vaux, a Matthew Carey, and an Alexander Henry; or such benevolent men and sound republicans as Jacob Holgate, John Goodman, Joseph S. Riley, and many others of similar standing in its community—to say nothing of the members of different profession enrolled in the temperance cause?—*Journal of Health.*

From the Eclectic Institute Journal of Education.

Common Schools in Kentucky.

We commence in this number of the Journal, a series of short articles on the subject of Popular Education in Kentucky; and as it is always proper to ascertain the precise nature and extent of an evil before prescribing remedies, we begin by giving an account of the number of schools in the state; the number of children at school; the number of children of a schooling age; together with other facts, from which each individual will be able to judge for himself of the exact proportion, or rather disproportion, that exists between the demand and provision for education.

Our facts on this subject are deduced from returns made by the assistant marshals engaged in taking the last census. Full, certified reports were received from 78 of the 83 counties of the state, which show that there are, in these counties, between 1100 and 1200 schools, in which schools there were, in the summer of 1830, 31,834 children out of 139,142 in all the counties, between the ages of five and fifteen, leaving 107,328 of the same ages reported not at school.

The sum paid by these counties for common school education in 1830 was, (supposing the same number of children to continue at school the year round,) $278,592.

One county was reported as not having a single school in it, or not a child at school out of 893 in the county.

The first of the following tables gives ten of the most destitute counties, and the second the ten best in the state.

Morgan has its children at school in the proportion of			00 to 893
Russel,	do.	do.	10 to 300
Clay,	do.	do.	10 to 180
Perry,	do.	do.	10 to 180
Pike,	do.	do.	10 to 140
Laurel,	do.	do.	10 to 140
Harlan,	do.	do.	10 to 130
Knox,	do.	do.	10 to 100
Cumberland,	do.	do.	10 to 90
Casey,	do.	do.	10 to 95

Table second.

Bourbon, has its children at school in the proportion of			10 to 23
Fayette, (out of Lex.)	do.	do.	10 to 33
Mason,	do.	do.	10 to 26
Woodford,	do.	do.	10 to 28
Mercer,	do.	do.	10 to 34
Scott,	do.	do.	10 to 36
Pulaski,	do.	do.	10 to 40
Washington,	do.	do.	10 to 42
Madison,	do.	do.	10 to 34
Nelson,	do.	do.	10 to 30

In the state of New York, the number of children between the age of five and sixteen reported for 1831 was 497,508. The number at school the same year 499,424.

In Kentucky the number of children reported for 78 counties, between five and fifteen in 1831, was 139,142. The number at school the same year, 31,834.

Surplus at school in New York above the entire number of children between five and sixteen, 1,916.

Deficiency in Kentucky of those betwen five and fifteen, 107,328.

The first of the following tables was prepared by Mr. Balbi, and the second by Mr. Ferrusac, both of Paris, in France.

Table first shows the number of scholars compared with the population, to be, in

Prussia,	1 to 7
Low Countries,	1 to 9.7
Austria,	1 to 15
England,	1 to 15.3
France,	1 to 17.6
New York,	1 to 3.9
Kentucky,	1 to 21

Table second shows the number of scholars compared with the population, to be, in

Bohemia,	1 to 11
Moravia & Silesia,	1 to 12
Austria,	1 to 13
Scotland,	1 to 10
England,	1 to 16
Ireland,	1 to 18
France,	1 to 30
Poland,	1 to 78
Portugal,	1 to 80
Russia,	1 to 95.4
New York,	1 to 3.9
Kentucky,	1 to 21

From the Eclectic Institute Journal of Education.

Sunday Schools in Kentucky.

DEAR SIR—In compliance with your request I willingly give you a general account of the progress of the Sunday School enterprise in this state. We have now five agents besides myself, labouring in Kentucky, Rev. Samuel Williams, (Baptist,) in the counties of Morgan, Perry, Pike, Floyd, &c. Rev. Wm. Vaughn, (Baptist,) in Estil, Montgomery, Bath, &c. Rev. Joseph Huber, (Presbyterian,) in Green, Adair, Russell, &c. Rev. J. B. Ballard, (Baptist,) in Ohio, Butler, Warren, &c. Rev. H. M. McDaniel, (Cumberland Presbyterian,) in Davis, Henderson, &c.

During the year 1831 there were 285 new Sunday Schools organized, and 104 Sunday Schools visited, prosperously existing. In these Schools there were at the commencement of the past winter, 2169 teachers and 15101 pupils, 4395 volumes in their libraries, and in addition $2530 60 were subscribed to aid in enlarging old, or furnishing new libraries.

The above account does not include what has been done by gratuitous agents, so that at least 300 Sunday Schools were formed in Kentucky last year. Respectfully yours,

JAMES E. WELCH,
General Agent for Kentucky.

Rev. B. O. PEERS.

P. S.—What proportion of them continued through the past winter, or what number may not recommence the present spring I know not. We intend to revisit the principal part of the whole field the present year, to revive, strengthen, and enlarge them. There are more than fifty agents now laboring in the Valley, forming Sunday Schools, and we are doing what we can. There are in the county of Fayette, 20 Sunday Schools, including 191 teachers, and 1269 pupils, 2659 volumes in their libraries.

University of New-York.

The following is the Statute adopted by this Institution on the subject of religion.

"Instruction shall be regularly given in the Evidences of Revealed Religion, in the Literature and Antiquities of the Bible, and in its contents, as the inspired rule of human duty. The reading of the Scriptures and prayer, as is customary in other literary institutions of this country, shall also be a part of the daily exercises of the University."

WESTERN LUMINARY.

LEXINGTON, KY.
WEDNESDAY, MAY 23, 1832.

The Board of Managers of the Kentucky Bible Society desire us to state, that a letter received by their Treasurer from one of the officers of the Parent Institution, gives information that the services of Rev. Herbert C. Thompson as agent for Kentucky, closed in February last; and that another agent will be employed in this state as soon as a suitable person can be found for the office. He expresses great anxiety that the destitute families in the state may be supplied the present summer.

Extracts from a letter to the Editor, dated
MT. VERNON, MAY 14th, 1832.

"Our Mt. Vernon Sunday School has commenced again this spring with about 10 or 12 scholars—150 might attend. Scarcely a grown person, male or female, will lend their countenance at all—"because iniquity abounds the love of many waxes cold."

"Three miles from here, at Col. Barnet's, we have commenced a Sunday School with about 40 scholars in regular attendance. Ten or fifteen have latterly joined the Temperance Society,—mostly attendants at Sunday School.

"Rock-Spring Sunday School is going on well, as usual. I think we may count that school established.

"Our dear old Brother Carson fell asleep in Jesus, the Doctor observed, with more resignation to death than any person he ever saw die. He bequeathed $100 to the finishing our new meeting house, together with near as much expense he had been at before."

New-York Anniversaries.

Our last New-York papers are principally filled with the Reports and anniversary proceedings of the religious and benevolent societies, which held their annual meeting in that city week before last. The Observer says, "that the spirit which has pervaded them all, appears to be that of a more exalted and devoted piety than has been usually manifested on such occasions."

We have room only for the following summary notices this week. In our next we intend to give more detailed accounts of the operations of some of those societies during the past year.

The receipts of the American Bible Society, for the year just closed, is stated at $107 059; and the number of Bibles and Testaments issued during the year is 115,802.

AMERICAN SEAMAN'S FRIEND SOCIETY.—This Society held its fourth anniversary on Monday evening 7th inst. in Chatham-street chapel. The President, Adrian Van Sinderen, Esq. being in the chair. The annual report was read by Rev. Mr. Leavitt, recently the Society's principal Agent. The receipts during the year amounted to $5541. The principal new measure proposed, is the sending out of three missionaries to act as seamen's chaplains at the ports of Honolulu in the Sandwich Islands, Canton and Marseilles. The three young gentlemen destined to the important positions, Messrs. Diel, Mines and Stevens, severally addressed the audience. Each recited the peculiar points of importance in the station to which he had been assigned. These addresses must have left a favorable impression of intellectual and moral qualifications of the speakers. The meeting was also addressed by the Rev. Mr. Greanleaf of the mariner's church Boston, and by Rev. Messrs. Patton and McIlvaine. The collection at the close amounted to three hundred and forty dollars.—*Baptist Repository.*

NEW-YORK SOUTHERN SUNDAY SCHOOL UNION.—The annual meeting was held in the Chatham-street Chapel, Tuesday morning, 8th inst. at 11 o'clock.—This Society is distinct from the New-York Sunday School Union, and has for its object "to perfect the Sunday School system in the twelve Southern Counties of the State." The facts presented in the Report, a part of which was read at the meeting, are highly encouraging. The whole number of schools within the limits specified, which are connected with this Union, is 276, exclusive of those in the city. Number of teachers, 2,228; scholars, about 14,000; volumes in the libraries, 13,500. It should be observed that within the same limits there are various Schools connected with the Dutch, Episcopal and Methodist Unions. During the past year, 325 of the teachers, and 215 scholars, have made a profession of religion. —*Ib.*

AMERICAN TRACT SOCIETY.—On Wednesday, 9th inst. at 10 o'clock, the procession moved from the Tract Society House to the Chatham Street Chapel. The house was immediately filled by a most respectable congregation of ladies and gentlemen. The President, S. V. S. Wilder, Esq., took the chair, and the services were opened by prayer. After which, followed the reading of the Report, and several addresses by Rev. Dr. De Witt, Rev. Mr. Woodbridge, Rev. Dr. Baxter, Rev. Dr. Sharp, Rev. Mr. McIlvain, Rev. Dr. McAuley, Rev. Dr. Codman, Rev. Rufus Babcock, Rev. O. Eastman, and Rev. Dr. Milnor. The report acknowledged the receipt of 61.905 dollars during the past year. Expenditures 61,808 dollars.—*Ib.*

THE HOME MISSIONARY SOCIETY celebrated its Anniversary Wednesday evening, 9th inst. Gen. Van Rensselaer, the President, in the chair, who addressed the meeting at some length.—The Treasury Report was read, by K. Taylor. The receipts of the year have been $50,299 25 cts.; about $250 larger than during the previous year. The expenditures have been $52.808 39cts. leaving the treasury overdrawn $2,509 10 cts. The Society has its various engagements with missionaries, to be fulfilled during the coming year, and which already amounts to more than 30,000. The Report of the Executive Committee was read by Rev. Absalom Peters. The whole number of missionaries employed during the year has been 509; the number of Congregations assisted 745.

The audience were addressed by Rev. Mr. Carroll, Rev. Dr. Baxter, of Va., Mr. Thomson, missionary, destined to Palestine; Rev. Dr. Cox, Lewis Tappan, Esq., and Rev. Dr. Humphrey, President of Amherst College.—*Ib.*

AMERICAN PEACE SOCIETY.—The objects of this Society have not hitherto succeeded in commanding so general an interest as those of the other great benevolent institutions of our land. Its friends, however, have had the gratification of seeing its successive annual meetings attended by growing numbers, and that of the present year, we are happy to learn, was honored by a larger attendance than on any former occasion.

The annual meeting was held on Tuesday, 8th inst. in Clinton Hall. The chair was taken at 10 o'clock, by S. V. S Wilder, Esq., and the meeting opened with prayer by the Rev. Mr. Somers, of the Baptist church, of this city. After a few preliminary remarks by the chairman, the Annual Report was read by the secretary, Mr. Ladd. This document gave a rapid but interesting sketch of the progress and prospects of the cause of peace throughout Christendom—of the leading objects and distinctive character of this Society—the ground which is assumed, and the questions which it declined—the encouragements which had cheered its efforts during the past year, and the untoward circumstances which had in any measure tended to mar its prosperity or chill the hopes which it had inspired—concluding with the pleasing assurance, that since its last anniversity a deeper interest had been excited, more thoughts and enquiry awakened, and more patronage secured in almost every part of our country, in behalf of the objects of the institution, than in the same length of time in any former period of its existence.—*N. Y. Obs.*

AMERICAN BIBLE SOCIETY.—The sixteenth annual meeting of this society was held in the Chatham-street chapel on Thursday the 10th inst.—A very large procession moved from the society's house twenty minutes before ten. Precisely at 10 o'clock the chair was taken by the President, the Hon. John Cotton Smith, supported by Vice-Presidents Bolton, Woolsey, Jay, Van Renssalaer, and Pintard. After an interesting address by the President, the Report of the Treasurer, Mr. G. N. Bleecker, was read, and the Report of the Managers by the Secretary, Rev. J. C. Brigham.

On motion of Robert Denniston, Esq. of Orange co. N. Y., seconded by the Rev. Mr. Mortimer, of of the Moravian church, New-York,

1. *Resolved,* That the Report, an abstract of which has been read, be published and circulated under the direction of the Managers.

On motion of Rev. Geo. W. Bethune, of the Reformed Dutch Church, Utica, N. Y., seconded by the Hon. Stephen Van Renssalaer, of Albany,

2. *Resolved,* That the members of this Society cherish with grateful affection the memory of their late President, Col. Richard Varick, who from the organization of this Society to the close of his life, was the untiring friend and patron of the Bible cause.

On motion of Rev. G. W. Ridgley, of the Episcopal church in Bristol, Penn., seconded by Peter Stuyvesant, Esq. of New-York,

3. *Resolved,* That while there is ground for belief that most of the destitute families in the United States have within the last few years been furnished with the Bible, the rapid increase of population, and the ascertained destitution of some counties the past year, which were supplied but a short time previous, renders it the duty of all Auxiliaries to continue without intermission, the work of exploring and supplying their respective fields of operation.

On motion of Benj. F. Butler, Esq. of Albany, seconded by Rev. Mr. Grovenor, of the Baptist church, Salem, Mass.

4. *Resolved,* That the extensive co-operation of Christians of different denominations in the work of circulating the Holy Scriptures, "without note or comment," promises in future a growing harmony, prosperity and usefulness, among all the friends of revealed truth.

The Rev. Dr. Milnor, Secretary for Foreign Correspondence, then read extracts from letters sent from the Sandwich Islands, from the Isle of Patmos, from Russia, and from Canton, in China, asking for aid in the circulation of the Scriptures. After this, on motion of the Rev. John Breckinridge, of Philadelphia, seconded by the Rev. Dr. Alexander, of Princeton, N. J.

5. *Resolved,* That the present demand for the Sacred Scriptures in Greece, Bombay, Burmah, China, Sandwich Islands, and other places where American Missionaries have gone, and the prospect that this species of demand will increase from year to year, makes it the imperious duty of those connected with this Society and its Auxiliaries to furnish liberal and continued contributions, for the purpose of promoting the distribution of the Scriptures abroad as Divine Providence opens the way for their reception.

The Rev. C. P. McIlvaine, on request of the Committee of Arrangements, also made a spirited address on the above interesting topic, after which, on motion, the Society adjourned.

The addresses on this occasion were all eloquent, and marked by a fervent christian spirit. But one sentiment seemed to pervade the immense concourse, of many denominations, present, and that was, that, "having supplied in a good measure, our own country with the Bible, we will now go forth as fast as Providence opens the way, to the supply of the whole world."—*N. Y. Obs.*

For the Western Luminary.

New Grammar.

The nineteenth century is marked for its rapid march of mind. Improvement in the arts and sciences has received a new impulse, and the exigencies of the times have wakened up those latent energies in the soul of man which have laid dormant for ages. It is to be expected when the popular cry is for improvement, that the community will be flooded with pedantry, that many wise sons of Academus will arise who will attempt to show the world that *all who lived before their time were fools.* But because there is the counterfeit only proves that there is the true coin.

I am led to these remarks from having just perused a grammar in manuscript about to be published by *Horace T. N. Benedict.*

Lindley Murray has been for a long time the standard Grammar in America. All the authors on grammar since his time have borrowed almost entirely from him. He has fixed the principles of grammatical construction in our language, and placed it on a basis which it will probably ever retain. But the exigencies of the times require that new methods of teaching and learning should be introduced as the habits of thinking are changed in the community. One man seldom has long enough to bring any art or science to complete perfection, and were he to do so the next generation might, from their different habits of thinking require some alteration.

It is a plain principle of common sense, that our school books should be strictly philosophical, and yet as simple and condensed as possible. Here our authors fail. Mr. Murray has done much, yet in some respects he is not sufficiently simple.

Mr. Benedict professes to review and simplify Murray. He has taught for 28 years, and has of course *experience,* which is indispensable to an author of elementary books. His object is to introduce a work which shall perpetuate the labors of Mr. Murray, and yet, by simplifying it, to adapt it to the capacities of youth.

I am pleased to say he has accomplished this object, and will no doubt receive the reward of his labors in behalf of youth. It is in my judgment the best treatise on grammar now existing, and if it receives its due, it will become in a few years the standard work in our country. I think it calculated to induce children to think for themselves, and not parse like machines. All teachers of youth have felt the necessity of such a work, and will without doubt give it its due.

A TEACHER.

May 12, 1832.

COLLEGE BIBLE CLASS.—A Bible Class in Brown University has, for more than three years, been conducted by the President and Professors, and attended by those students who choose to avail themselves of the opportunity. It is held an hour and a half on Sabbath evenings.—This class, we believe, has been increased in numbers and interest from its first establishment. The Greek Testament is the text-book; and the object of investigation is, to ascertain what is the meaning of the Spirit, and to draw thence lessons for practical life. [*S. S. Herald.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 7th of April, and Havre papers to the 5th.

The cholera was making awful ravages in Paris.—The number of new cases on the 3d of April, was 252, and the whole number from the commencement had been 735. The deaths, so far as we have seen the returns, bear about the same proportion to the number of cases as in London, being a little more than one out of two.

The second reading of the Reform Bill was to take place in the House of Lords on the 9th.

The Irish tithe bill was read a second time in the House of Commons, on the 6th.

The Cholera in London appears to be rather abating. On the 6th of April, there were—new cases, 31—died, 17. Total number of cases in London, 2158. Total deaths, 1148. In other parts of England, total number of cases, 7416. Total number of deaths, 2470.

It is still doubtful whether any cases of cholera have occurred in Dublin.

HOLLAND AND BELGIUM.

BRUSSELS, April 2.—This country continues dreadfully agitated—troops are marching towards the frontiers from all directions. The fortresses are victualled—the hospitals preparing, and, from the preparations and orders issued by the War Ministers, a rupture with Holland may be daily expected.

COLOMBIA.

War declared and commenced by the Republic of Ecquador, against New Granada.

By an arrival at Philadelphia from Maracaibo, Boota papers have been received to the 8th March. We are sorry to say that another bloody scene is about to be opened in the political drama which has been acting in that country. The paper of the latest date contains a Proclamation by Gen. Flores, President of the Republic of Ecquador, to his constitutents, calling them to arms against the Republic of New Granada.

SUMMARY.

INTEMPERANCE AND MURDER.—It is stated in the last Olive Branch, that on the 11th inst. in the neighborhood of London, Laurel county, a woman by the name of Cole was murdered, by having her throat cut by a Mr. Freeman. They were both intoxicated, and the act was committed in a quarrel between them.

JACKSONVILLE, [Ill.] May 10.

THE INDIAN WAR.—We have heard so many conflicting accounts, of the expedition to Rock River, that we can place no dependence on any of them. Had there been any prospect of immediate hostilities we should undoubtedly have received an express before this time. Two of the volunteers passed through town yesterday afternoon, and their report was, that most of the troops were disbanded, and the officers were making an amicable adjustment of the difficulties with the Indians.—*Patriot.*

Great Fire in Louisville.—A fire broke out about 2 o'clock this morning, in the store of A. W. M'Gregor on 4th Cross street, near the corner of 4th and Market streets.

The stores of Myers & Labatt, J. K. Wheelan, A. W. M'Gregor, N. J. Ellis, E. B. Ely, J. M. Shively, J. W. Carico J. Levin, and C. D. Litzenger, and the groceries of Graham, Mahew, Salvage, and Combs, together with the Mayor's office and a part of the Market House, were consumed. We have not ascertained the loss of property.—*Louisville Journal of May 14*

Fire at New-Orleans.—On the morning of the 25th ult. at about 3 o'clock, a most dreadful fire broke out near the corner of the continuation of Dauphin and Grandes-Hommes streets in Fauburg Marigney, which consumed the greater part of the square. Two murders were committed in the vicinity of the fire during the progress of the devouring element.—*Maysville Eagle.*

AFFLICTIVE PROVIDENCE.—On the afternoon of the 4th of May, present, a large new edifice, six stories high, which stood at the corner of Cliff and Fulton Streets, in the city of New-York, divided and fell to the ground. The building occupied a plot of ground 100 feet in length by 75 feet in breadth; and was raised on granite blocks. In was erected in the winter. It is said that the mortar was deficient in lime; and that the frame work of the building was neither well joined together, nor supported by partition walls. Messrs. Phelps and Peck, owners, had occupied the building but a few weeks, and had completely filled it with valuable merchandize. It contained three thousand bales of cotton, weighing 1,200,000 pounds; besides, a vast amount of tin plates, iron wire, and copper. They were providentially absent at the time of the fall of it, which was great indeed. Six persons were preserved alive in the part of the building which yet stands; seven were killed in that part which lies in ruins, and six other persons were dug out of the mass, badly, and two of them it is believed mortally, wounded. Death rarely comes to any more suddenly, or in a more appaling form.—*Philadelphian.*

A letter from Havana, under date of April 10, received by a gentleman of this city, states that an Eng. schooner had captured the day before a Spanish Slaver, with two hundred slaves on board, and had taken her into that port as a prize.—*Sat. Courier.*

A Mrs. Blond has been convicted at the late Court of Sessions in Abbeville District, S. C. of keeping a Faro Bank, and playing at that game. She has been sentenced to six months imprisonment, and a fine of $500.—Hitherto, it was supposed that this was pretty much of a *masculine accomplishment.—Sat. Courier.*

Signs of the Times.—During the present session of the General Assembly of Ohio, quite a number of towns have been incorporated, and in every instance we believe, the privilege of granting licenses to retail ardent spirits has been refused in the charter.—It is said that there is no general law of the state, which confers the privilege of granting licenses.—Add to this, the lottery project was defeated; and we have accumulated evidence, that a healthful moral sentiment pervades our legislative body.—*Hudson Obs.*

Mr. C. De Behr, 102 Broadway, has published a book under the title of "Observations on the Writings of *Thomas Jefferson,* with particular reference to the attack they contain on the memory of the late *General Henry Lee;* in a Series of Letters, By *H. Lee,* of Virginia."

The subscription books of N. J. Rail Road companp were closed at Newark on Thursday of last week. We learn that three times the amount of the capital stock, ($750,000) has been subscribed for.

At a meeting of the Stockholders of the Boston and Worcester Rail Road Company, held at Boston May 1st. inst. it was "voted unanimously that the Directors be instructed to proceed without delay in the construction of the road."

Mr. Joseph Sterett, supercargo of the Brig Brazen, arrived at Baltimore from Ponce, Porto Rico, states that the town of Guayama, in that island, was consumed by fire about the 11th of April. The light was distinctly seen at Ponce. The ware-houses on the beach were uninjured.

During the last session of the Virginia Legislature, it is said, lotteries were authorized for a greater amount of money than the actual capital of all the banks in the state.

The Grand Jury of Liberty county, Georgia, have presented as a grievance "the act of the Legislature abolishing the Penitentiary system of punishment, and thereby restoring the ancient, rude and barbarous usage of cropping, whipping, branding and hanging, for crimes whose enormity bears no proportion to the severity of the punishment."

It is reported on respectable authority, that Gen. Lafayette has given orders to his agent, Count Main, to sell his land in Florida only to persons who will cultivate it without the use of slaves.

MINA.—This man has been found guilty of the crime of poisoning Mr. Chapman, and received his sentence on the 1st. inst.

Doylestown, May 1.—This morning, on the opening of the court, the counsel for Mina filed reasons for a new trial, which the court directed to be immediately discussed.

These reasons, embracing various objections to the evidence of High Constable Blaney, were argued by Mr. Rush for the prisoner; when the court, after a full and attentive hearing of the counsel, delivered their opinion, and refused the application for a new trial.

Mina was then, about noon, brought into court.—He entered calm and firm, and conferred for a few minutes with apparent composure with his counsel. Being asked why sentence of death should not be passed on him, his counsel Mr. M'Dowel, read to the court a letter, written in English, by Mina, and addressed to the Judge.—This letter earnestly entreated time to prepare for death, and to see his family; and its peculiar and solemn phraseology made it most interesting, and not a little afflicting to many of the multitude assembled. The presiding judge, in much agitation and distress, then passed the sentence of the law upon the prisoner.—That he should be hanged by the neck until he was dead, adding the hope of God's mercy for him.

The miserable man appeared to suffer terribly at the close of this scene.

The following particulars are from the *Doylestown Republican* of the 1st inst.

Within a days or two past, he seems seriously impressed with his awful situation, and determined to endeavour to prepare for his impending fate. He has been kindly furnished with a Spanish Bible, which he peruses with attention and much seeming benefit.

Previous to his conviction, Mina detailed in private many of the circumstances connected with his ill-fated intimacy with Mrs. Chapman. Their first meeting was on board of a steam boat going from Bristol to Philadelphia, on board of which she was brought by a small boat from Dunks' Ferry. She approached Mina and his companion, and inquired if they could speak French; he answered no, but his friend could. She recommended them to a boarding house in the city, but they stated that they had already fixed on one. Shortly after their arrival, Mrs. Chapman called on Mina, an *intimacy* of a suspicious character followed, she bearing an assumed name. Mina was arrested for stealing a gold watch and a music book, which he alleges he purchased, and committed to prison. Mrs Chapman embraced this opportunity, and carried off all his clothes, watch, the hilt of a sword which was of solid silver, studded with precious stones and other articles of personal property.—After being released from prison, having no acquaintance in the city Mina determined to go to New-York by land, and accidentally stopped at Andalusia, for rest and refreshment, where to his surprise, he recognised in the lady of the mansion, his *chere amie* in Philadelphia. Mr. Chapman at first refused him admission; but was remonstrated with by Mrs. Chapman, and finally assented. That night Mrs. Chapman had a private interview with him.

Since his conviction, Mina has made some disclosures respecting the poisoning of Mr. Chapman, which show conclusively his participation in that horrid transaction. He says that, on the day after his return from Philadelphia, with the poison, while at the dinner table, Mrs. Chapman requested her husband to place his hand on Mina's head, and feel how soft his hair was, which he did; and she, while his attention was diverted in this manner, placed a portion of the arsenic in his glass of wine, which he afterwards swallowed, and soon became sick; but a physician was not sent for until Sunday, when he had nearly recovered from its ill effects. On Monday the fatal dose was given in a bowl of chicken soup, as before mentioned.

MARRIED—In Scott county, on Thursday, May 10th, by the Rev. Charles A. Campbell, Mr. JOHN H. COOPER, of Fayette county, to Miss SUSAN WALLACE, of Scott county.

DIED—In this County, on 16th inst. Mrs. Hannah Taylor, aged 78.

At his residence near Nscholaiville, on Saturday the 12th instant, Mr. JONH WELCH, at the advanced age of 83.

On the morning of the 6th inst. at 9 o'clock, Mrs. SARAH BROWN, consort of Geo. J. Brown, of Nicholasville, Ky.

Four Days' Meeting.

By the leave of the Lord, a four days' meeting will be held at BOONSBOROUGH, on the road leading from Winchester to Richmond, to commence on the Friday before the 3d Sabbath of June, at 11 o'clock, A. M.

Messrs. N. H. Hall, O. S. Hinckley, S. Steel, and probably one or two other ministerial brethren are expected to attend and conduct the meeting. S.

FOR SALE---A Small Tanyard,

WITH a cast mill, a hewed log shop, stone chimney, stone table, and good set of tools,—a tract of land near 100 acres, with a small farm open, a good young apple orchard of grafted fruit which is bearing, and other fruit trees of different kinds, with a good spring on the land. The above place is 4 1-2 miles North West of Hopkinsville, Christian county, Ky. near the Saline road. Persons wanting to purchase such property may do well to see it, which can be shewn by the subscriber living on the place.

ROGER THOMSON.

April 22nd, 1832.

NEW GOODS.

The Subscribers are receiving their
Spring and Summer Goods;
AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs, of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages:
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41-tf.

Albany Temperance House.

H. SAFFORD,
Late of Oneida Temperance House, Utica.

HAS taken the spacious and convenient building in the city of Albany, known as the Albany Temperance House, and belonging to E. C. Delavan. It is situated on the corner of North Market and Steuben street, a short distance north of the Post Office. The house will continue to be conducted on the principles of that great reformation which is blessing our land; and the friends of these principles are requested to patronise the house, so long as its accommodations are such as to entitle it to their patronage.

For evidences of his fitness to take charge of an establishment which has such an important connexion with the interest of the cause of Temperance, he is permitted to refer to the following gentlemen. Utica—Spencer Kellogg, William Clarke, A. B. Johnson, Samuel Stocking, William H. Maynard. Nicholas Devereux. Peterboro'—Gerrit Smith. Rochester Ashley Samson, Evard Peck, J. K. Livingston.—Albany—Williard & Hurlbut, Smith & Porter.

N. B. Mr. Safford would inform the public that his successor in the Oneida Temperance House, is Capt. J. M. Ropes, a gentleman every way qualified to sustain the character and extend the respectability of the establishment.

Albany, N. Y. April 23, 1832.

WILLIAM A. LEAVY,

HAS just opened an extensive and elegant assortment of MERCHANDISE, adapted to the general demand, consisting in part of a large supply of *STAPLE AND FANCY*

DRY GOODS,

In amost every variety, for the present and approaching season.

Hardware and Cutlery,

In the selection of which particular attention has been paid to the quality.

China, Glass & Queensware,

Among which are several Dinner and Tea Sets of new and beautiful patterns.

And best *TEA, COFFEE AND SUGAR.*

COTTON YARNS

From Oldham, Todd & Co.'s Factory, kept constantly on hand.

The greater part of his stock of Goods is *entirely fresh,* and have been carefully selected under advantageous circumstances, in the cities of New-York and Philadelphia, and are offered at Wholesale or Retail on reasonable terms.

Lexington, May 2d, 1832.—44-4t.

VAN DOREN'S
COLLEGIATE INSTITUTE
FOR YOUNG LADIES.

THE REV. I. VAN DOREN, the senior Principal of the Brooklyn Collegiate Institute, and Lady, intend removing to Lexington in May, for the purpose of associating themselves with the present Principal and Teachers of this Institution.

In so doing, they design making the Institute established in Lexington as *permanent* and as desirable as the parent Institution, opposite the city of N. York, which they have left in full operation, under the charge of one of its former Principals.

The Messrs. Van Doren have taken a lease upon the spacious mansion of Mrs. Hart, for the accommodation of the family and pupils. The extensive pleasure grounds, included in the campus and garden attached to the building, afford all that retirement and variety in recreation and exercise so desirable for young ladies, while engaged in their literary pursuits.

The course of studies is full and extensive, embracing a judicious selection of all the English, Scientific, Classical and Ornamental branches taught in our Universities and Colleges, which belong to a lady's education.

The School Halls are furnished in the style of a parlour, where neatness, amiability and propriety of manners and conversation will ever be expected and inculcated.

Instruction in Vocal Music and Calisthenics is given to all the pupils free of expense. The value of the Calisthenic exercises is yet to be appreciated in this section of our country; for we are persuaded from experience, and the universal testimony of the first schools in Europe, that when *understood,* every parent will adopt them, who considers *the health and vigor* both of the *body and mind,* connected with the ease and elegance of their daughters' manners, an object worthy of their attention.

TERMS.

Board, furnished rooms, pew rent, bed and bedding, lights and fuel in school, lecture and bed rooms,		$40 per qr.
Tuition in French, Spanish and Italian, each		10
Latin and Greek,		6
Music,	On Piano,	15
	On Guitar,	"
	On Harp,	20
Use of instruments,		3
Drawing and painting, (in water or oil colors.)		10
Tuition in the Junior Department,		6
" " Senior Department, including all the literary branches,		10

No extra charge for the use of Globes, Maps, Charts, and other school apparatus. A deduction is made when a parent or guardian places three or more pupils in the Institute at the same time.

All payments made quarterly *in advance.*

Parents are at liberty to withdraw their daughters whenever dissatisfied.

The Anniversary of the Institute is held on the last Thursday of July, when diplomas, bearing the signatures of all their teachers and classmates, will be awarded to such as have completed the course of studies; and gold medals presented for superiority in scholarship, amiability, &c.—Upon these occasions, there will be a public oration upon female education, in connection with other appropriate exercises.

Mr. and Mrs. Van Doren presume, from their long experience as associate Principals in one of the most extensive and well astablished female boarding-schools in the Union, that all reasonable expectations of parents and guardians, placing young ladies under their care, will be fully realized.

The City of Lexington stands preeminent among all the towns in the Western States, as affording superior literary as well as local advantages, for the education of youth. Containing as it does, established institutions of the highest respectability, both for ladies and gentlemen, no parent can fail to find some from the many, that will not only promise, but insure satisfaction.

Further particulars may be known at the Institute, or by letters addressed to the Principals.

ISAAC VAN DOREN, A. M.
L. HALSEY VAN DOREN, A. B.
Principals.

Reference may also be made to the following gentlemen of this City.

Rev. B. B. SMITH, D. D.
Rev. B. O. PEERS,
Rev. R. DAVIDSON,
Hon. H. CLAY,
JNO. W. HUNT, Esq.
THOMAS SMITH, Esq.
Dr. COOK,
Dr. DUDLEY,
Dr. SHORT,
Dr. YANDELL,
Professors in Transylvania University.

Lexington, May 2—14-tf.

POETRY.

Infantile Inquiries.

Tell me, O mother! when I grow old,
Will my hair, which sister says is like gold,
Grow grey as the old man's, weak and poor,
Who asked for alms at our pillared door?
Will I look as sad, will I speak as slow,
As he, when he told us the tale of woe!
Will my hands then shake, and my eyes be dim?
Tell me, O mother! will I grow like him?

He said—but I knew not what he meant—
That his aged heart with sorrow was rent,
He spoke of the grave as a place of rest,
Where the weary sleep in peace, and are blest;
And he told how his kindred there was laid,
And the friends with whom in his youth he played:
And the tears from the eyes of the old man fell,
And my sisters wept as they heard his tale!

He spoke of a home where in childhood's glee,
He chased from the wild flower the singing bee;
And followed afar with a heart as light
As its sparkling wings, the butterfly's flight,
And pulled young flowers where they grew beneath the beams
Of the sun's fair light, by his own blue streams,
Yet, he left all these, through the earth to roam!
Why, O mother! did he leave his home?

"Calm thy young thoughts, my own fair child,
The fancies of youth in age are beguiled;
Tho' pale grow thy cheeks and thy hair turn grey,
Time cannot steal the soul's youth away!
There's a land of which thou hast heard me speak,
Where age never wrinkles the dweller's cheek;
But in joy they live, fair boy, like thee—
It was there the old man longed to be!

"For he knew that those with whom he had played,
In heart's young joy, 'neath their cottage shade,
Whose love he had shared, when their songs and mirth,
Brightened the gloom of the sinful earth—
Whose names from our world had passed away,
As flowers in the breath of an autumn day—
He knew that they, with all suffering done,
Encircled the throne of the Holy One!

"Though ours be a pillared and lofty home,
Where want with his pale train never may come,
Oh! scorn not the poor, with the scorner's jest,
Who seek in the shade of our hall to rest;
For he who made them poor may soon
Darken the sky of our glowing noon,
And leave us with wo, in the world's bleak wild!
Oh! soften the griefs of the poor, my child!"

The Patched Arm.

"O, mother, I don't want to wear this jacket any more," said little Harry, "for it has got a great patch on the arm."

"But you must wear it, child,—you know that your father is not able to buy you a better one—and if he were, this is good enough to play in."

"Edward K— don't go looking so; nor does any of the boys I play with."

"But Edward's parents are very rich, and are able to give him a new suit of clothes every week, if he need them."

"The boys will laugh at me," said Harry, "and I don't want that they should. O dear—O dear, how I wish I had a better jacket."

"It is very wrong, my son," said his mother, "for you to feel so. What if all the boys in town laugh at you, will it injure you? not in the least. Cannot you tell them that your parents are poor, and are not able to give you a better garment?"

"I don't want to tell them that you are poor."

"Why not, Harry? you indulge a wrong spirit, when you feel ashamed to have your playmates know in what condition you are placed. Never try to deceive. It is no crime to be poor. Remember that our blessed Saviour had not where to lay his head—and none will say that He sinned in being poor. I fear, child, that you have not right feelings of heart—you have too much pride; and you know what the Bible says, that 'God resisteth the proud, but giveth grace to the humble.' Now, it cannot be that God will love you while you indulge such feelings. It has been the endeavor of your parents, to give you such clothing and such food as they were able to give—and if we are not saving and prudent, when our next quarter's rent is due, we shall be unable to pay it: and would it not be much more humbling to have it said, that we expended our money for unnecessary clothing, than to wear our old clothes patched? Certainly it would. Then, child, let me never hear another word of complaint. Put on your jacket, and go to school, and think about your lesson more than about what you have on."

Harry went, and when school was done, came running home as smiling as he could, exclaiming as he reached his mother's hand—"No one saw my patch!—no one saw my patch!" And ever since, he has been contented with his old jacket, and thinks no more of the patch on the arm than though it had not been there. One day he said, "Ma, you may patch me up as much as you please, for I have learned not to care what others say, if I am clothed as warmly as they—and have no holes in my elbows or knees. I don't want to be proud."

His mother kissed her little son, and said she was never more pleased with him, than when he was willing to obey her, and not mind what wicked children say.

Little readers, what lesson have you learned from this story of the *patched arm?* Have you learned to obey your parents at all times—and not mind the remarks of those naughty boys, whose delight it is to make you fretful and unhappy?—Have you learned to be humble? If not, speedily learn this lesson, and you will be saved from many sorrows. Those children who are great in their own estimation, are always little in the estimation of others. Never be ashamed to do as your parents request you, but rather be afraid to disobey them, and depend upon it, you will grow up more beloved and respected, and enjoy more enduring pleasures.

PHILO-PAIDOS.

A great fondness for Children.

Fondness for children denotes not only a kind heart, but a guileless one. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry the IV. of France, taught his children to call him papa, or father, and not sire, in the new fashion. One day going on all fours, with the Dauphin on his back, an Abussador suddenly entered, when Henry looked up, "Monsieur l' Ambassadeur, have you any children?' 'Yes, sire,' replied he. 'Very well; then I will finish my race round the chamber.'

Pilgrim's Progress.

"Cowper said, forty or fifty years ago, that he dared not name John Bunyan in his verse, for fear of moving a sneer. * * * *

We live in better times; and we are not afraid to say, that, though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these minds produced the Paradise Lost, the other the Pilgrim's Progress."—*Edingburg Review.*

The Reviewer evinces the sincerity of *his* opinion on this subject, by saying, in another place: "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnifience, for pathos, for vehement exhortation, for subtile disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language—no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.

How to spend a Saturday Evening.

The late Mr. James Bundy, of Bristol, England, who from humble poverty raised himself to circumstances of great affluence, was in the regular habit on Saturday evenings, of visiting the markets; not as an idle observer, but to do good to the poor. If he beheld a poor person at the butchers stall inquiring the price of a piece of meat, and then turning away for want of more money, he would call him back, saying, "What can you afford to give?" On being told how much, he would produce the additional sum, and enable the poor man to make the purchase. He would then go in quest of other persons of the same description, and assist them, in like manner. It was thus Mr. Bundy spent his Saturday evenings, relieving the wants of the poor, who in return for his humanity and benevolence, offered up prayers and poured blessings upon him. After he had gone round distributing his bounty, he would then purchase pieces of meat for his own poor, or those indigent families whom he visited at their own homes. When he had finished this work of charity and labor of love, he would return home with a glad heart, and recount the blessings he enjoyed above others.

Bad Signs.

When Christians, under the plea of tenderness for the cause and honor of Christ, and their own unworthiness, decline communing at the Lord's table, and remain cold and distant whilst this solemnity is exhibited, *it is a bad sign.* Because abjuring Christ in his ordinanae, is next to abjuring him altogether.

When secret prayer is either neglected wholly, or else performed in a hurried, formal manner, *it is a bad sign.* Because a Christian never shines in public, who does not *commune* in secret.

When I see people habitually late in coming to the house of God on Lord's-days, always escaping by their tardiness some portion of the service; and attracting the notice of those who had entered before them, by a walk from one end of the house to the other, I consider it *a bad sign.* Because the heart cannot be much engaged in a business put off to the last moment.

When I see a professor of religion rising much earlier on Monday morning than on Sunday; and appearing to be alive to every thing about him on Monday, but dull and silent on Sunday, it is a sign that he serves the world more faithfully than his God.

What we admire.

We admire to see a full congregation in stormy weather. It furnishes a strong evidence that people take delight in going up to the house where prayer is wont to be made.

We admire to see an audience look the minister in the face while preaching. It indicates that an interest is taken in what he says.

We admire to see an audience, when retiring, remain uncovered till they reach the door. It shows that a proper respect is felt for the place.

Common Honesty.

I wonder how any man in the world, who does not in his words and dealings conform strictly to the dictates of common honesty, can have a face to pretend that he is *pious.* If a man will indulge in lying and cheating in the every-day business of life, what possesses him to think that he is a Christian? How can such a man join the Church, attend upon its ordinances, and even become a public exhorter? If he actually does know *petty* falsehood and fraud, as well as the grosser shades, are sinful in the sight of God, why exhort man, before he reforms? How can he lift up these unholy hands in supplication, to which the gains of knavery are still adhering? How can he move that tongue in prayer to a heart-searching God which is still moistened with the poisoned waters of falsehood? Oh, thou presumptuous man! first learn to speak the truth, and to execute judgment, and thou shalt find acceptance with the Most High. Till then thy sacrifices are an abomination in his sight.

Independent Messenger.

True Benevolence.

We admire it where ever we see it. Christians, you who cannot venture to aid a friend for fear of losing a little or jeopardizing your pecuniary interests, read the following and blush:—

When Sir Walter Scott was urged by his friends not to prop the falling credit of one of his acquaintances, he replied, "The man was my friend, when my friends were few, and I will be his now his enemies are many."

How often has the benevolence of the infidel placed the conduct of the Christian in the rear of all that is sacred and divine. How few Christians can brook the idea of aiding a friend who cannot return the favor? But is this true Christianity? No—"Whosoever seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" So saith the inspired Apostle.—*Blair.*

Art of Miseducation.—*From Salzman.*

HOW TO MAKE YOUR CHILDREN HATE YOU.

You can make your Children hate you by treating them with contumely.

1. Mr. James had become so accustomed to the use of ridicule and satire, that he could not leave off the habit in his intercourse with his children. He could never correct their faults in a proper manner, but always spoke with an offensive satirical tone of voice. For example, a child one evening crept upon his chair. The punishment was, that he should have whiskers marked upon his cheeks with paint or coal, and be made a laughing stock for the servants. His daughter once spilt some broth upon her apron, and he immediately said, that he should order a box from the carpenter for her to eat her food from. He said also that he would buy a fine pair of spotted pigs, from a litter which his neighbor had, to keep her company. Little Martha had once dirtied her hands and clothes very badly. 'Ah!' cried her father, as soon as he saw her, 'here is a beautiful damsel! What fine company she would make for dirty Thomson! This was the name of a silly fellow who used to make sport for the boys in the street. Don't you think, Martha, that would be a fine place for you?'

Mr. James pursued this method in the presence of Molly, the domestic, and the young family, who immediately laughed at his jests, and repeated his reproaches to taunt the little girl. How could this child love her father?

2. Lucy had been for some time learning to use the needle. She now laid aside her sampler, and began to hem a handkerchief. 'I will do it so well,' thought she, 'that mother will praise me; and father,—who knows what he will do, if I hem it so that it pleases him!' It would have delighted you to have seen how busily the little girl sewed.

She was so occupied with her employment, that she even forgot her breakfast. She was so intent upon doing it well, that she would run, after every twenty or thirty stitches, to her mother, and inquire: 'Is not this right, mother?'

But one day, while she was at work, the good child pricked her finger with the needle very badly, and the fright occasioned by a pain so unusual and unexpected, caused her almost to lose her senses. Full of sorrow, she held her finger up to her mother, and uttered such lamentations as would have extorted pity even from a stone. But her mother, instead of sympathizing with the suffering child, thoughtlessly burst out into a laugh; in which the most of the children joined her. Lucy immediately threw down her handkerchief and needle, cried loudly, ran out into the kitchen, and hiding her face under the apron of Magdalen, wept till she was tired. Here she found pity and comfort; she had her wounded finger bound up, and was assured that it would soon get well.

The untimely sport of her mother had so mortified little Lucy, that from that time she felt an ill-will towards her. Her mother still continued to laugh at her when she hurt herself, and the consequence was that little Lucy at last absolutely hated her, and yet the mother could not tell the cause.—*American Annals of Education.*

From the American Advocate.

Early Rising.

At this period of the year, when the farewell of winter has been pronounced, and nature appears in her sweetest guise; when the mornings are fair and fresh, and the evenings yet admit of a fireside comfort, we may be excused for directing the attention of our readers to a subject intimately connected both with their health and prosperity. The year is now in its prime, and should be acted upon; the day is of a kindly length, and *early rising* should be commenced. The advantages of this practice are incalculable; it affords the best hours for employment, when the intellect, brightened by repose starts into action, and when the frame, lightened by rest, is capable of the greatest exertion; it adds many hours to the day, to the increase of the merchant's profit, and the scholar's information; and it secures an abundant stock of health, that enables a man to perform all his mental and corporeal duties with more promptitude and vigor. No man in his senses, would remain in bed after six o'clock, from the present time to the end of September. If we regard the gain of time from rising at this time, instead of the common hour of eight, we find that we profit 12 hours in the week (not calculating the Sabbath,) 48 hours or four days in the month, 576 hours, or 48 days in the year: now if we take 28 days of this number, as the spring and summer quarters, and part of the autumnal season, we positively have a clear gain of one month throughout every year. Every 12 years we may add a year to our active existence, a year more than the sluggard, within that time. If we merely seek enjoyment by early rising, the hours when "the notes of the lark beat the vaulty heaven so high above our heads," are the fittest for pleasure. In the country, we may observe the fair face of earth sparkling with the dew-drop, the various tinted flowers bending towards the cheering luminary that lends them life and warmth, and imparting their sweet fragrance to the feathered throng as they hail the birth of another day; to the lowing of the herds as they seek the hand of man to relieve their necessity, while they contribute to his wants; to the hum of an immense insect tribe, who are already at their labors, providing for the future; and our own feelings will harmonize with all, and dispose our hearts to gratitude for the happiness of our being, which is so beautifully exemplified in the early morning. The sounds of the agriculturist as he tills the soil; the din of hammers or the flight of the shuttle, from the manufacturer, are heard in different situations, to tell of the progress of industry. Man is up and doing well; sleep has restored him sufficiently for renewed exertion, and he flies from the couch whereon a longer sojourn would be both weakening and disgraceful.

Shame to the sluggard who will voluntarily resign the benefits secured by the faithful steward of his own time. The day and the year are of the same length to us all; but to look at what some contrive to do in a day or a year, one would think they had more time allowed to them than other people have, or that they knew how to live without sleep. The secret is, they never waste any time; they do not pass half an hour in doing nothing, because half an hour for a few half hours put together, almost make a day.

There is another secret—*they get up early.*

To Apprentices.

When serving your apprentiship, you will have time and opportunity to stock your minds with much useful information. The only way for a young man to prepare himself for usefulness, is to devote himself to study during his leisure hours. First, be industrious in your business—never complain that you are obliged to work; go to it with alacrity and cheerfulness, and it will become a habit which will make you respected and beloved by your master or employer; make it your business to see and to promote his interest; by taking care of his, you will learn to take care of your own.

Young men at the present day are too fond of getting rid of work; they seek for easy and lazy employments, and frequently turn out to be poor miserable vagabonds. You must avoid all wishes to live without labor; labor is a blessing instead of a curse; it makes men healthy, it procures them food, clothing and every other necessary, and frees them from temptations to be dishonest.

Next to your hand labor, you should be constant in the labor of your mind. You can never hope to rise to a respectable standing in the world, without long, persevering, and constant application to study. When you read, you must not throw away your time by reading novels and romances; you must study natural and moral philosophy, geography, history, and arts. Let not a large book discourage you, or a long history or other work prevent you from reading it through. When you have read, reflect upon the principles and facts you have perused; revolve them in your mind, and endeavor to understand their meaning and utility, so that you may readily apply them to all the ordinary purposes of life. If you do not understand and comprehend what your read, you may as well let reading alone. You have to deny yourselves the amusements enjoyed by most men, if you would prepare yourself for being a respectable old man.—*Buffalo Bulletin.*

The Blacksmith's Bottle.

A blacksmith in extensive business, had a bottle that held exactly a pint, and in a large village where he resided, it was soon known in its various trips to the stores as an exact guage for that quantity, and on its appearance for relenishing, was filed without recourse to the measure. This bottle became celebrated. Eighteen years it performed the drudgery of being the medium of conveying the ruinous beverage to the owner and his workmen. During this long course of service, the shop in which it was so conspicuous an appendage was three several times consumed by fire, but each time the bottle was found among the ruins uninjured. Phœnix-like, it rose, and was taken again into active service. It was kept in motion like a weaver's shuttle, and such zealous devotees at the bacchanalian altar, were its possessors, that it has been known to convey *fourteen shillings* worth of poison *in a single day* to the occupants of the shop. The bottle has survived its owner, who has recently passed into the grave at the age of 60 years, a veteran toper; although he originally possesed a constitution that under different habits promised to carry him to the period attained by many a temperate pilgrim, that of 80 years or more; and instead of competence to his survivors, has left the little bottle emptied of its contents, as their only legacy. This veteran bottle has been the medium of conveying more wealth from its owner and his workmen, than would have sufficed to purchase the most extensive and valuable farm the country can boast. As well might the occupants of the shop have heaped up coals on their forge, and put their utmost exertions in exercise upon their bellows to put out the fire, as to undertake to quench alcoholic thirst with ardent spirits. The more frequent the recurrence to the little bottle for supplies, the more powerful is the desire to embrace it again and again, and the more frequent the embrace, the greater and more certain the necessity of them.

Are there not many more *little bottles* that are conveying the wealth, by daily, small and certain and sure steps, out of the possession of the owners, and pouring into their systems a tide of ruin which will finally overwhelm them in a destruction which has eternity for its duration.—*Temperance Recorder.*

Horrors of Slavery.

Captain C. Stuart, a native of America, has been delivering a course of lectures on Negro Slavery, at Brighton. He gave the following account of the mode of punishing slaves in some part of Jamaica. "In one instance, a female of 22 years of age was tied up, her wrists being put through the nooses of cords fixed to posts; her ancles fixed in other nooses, and with a tackle extended from an opposite direction to her hands, and was then flogged; she became hysterical, and remained so till her punishment was completed.—An old woman of 60 years had been served the same; this was at St. Andrews, where the block and tackle stocks, by which the body is stretched as on a rack, is used when they flog. They are allowed to keep the body thus stretched six hours at a time. The stoutest man can be reduced to a fainting fit in a quarter of an hour on these stocks."

Charitable Pastor.

A Parisian paying a visit to a curate in the middle of winter, remarked that he was living in a house with naked walls, and inquired why he had not got hangings to protect him from the rigour of the cold? The good pastor showed him two little children that he had taken care of, and replied, "I had rather clothe these poor children than my walls."

Memory.

Miss Reynolds, sister of Sir Joshua, observes that the rigid attention to veracity for which Dr. Johnson was distinguished—his conscientious determination to be exact in every statement, was the cause that his memory was so wonderfully true and tenacious. This is an illustrious instance of the direct advantage which results to the mind, from the practice of a single virtue.

Confession of sin should come like water from a spring, that runs freely; and not like water from a still, that is forced by the fire of affliction.—MASON.

MERCHANT TAILORS'
FASHIONABLE STORE.

Cheapside, No. 2. Lexington.

Williams & Wilson,

HAVE just received and are now opening, a new style and splendid assortment of

SPRING & SUMMER GOODS,

carefully selected by one of the firm, from the cities of New-York and Philadelphia, by the latest fashionable pattern cards from Paris and London:

CONSISTING OF

Blue, Black, Brown, Olive, Forrest Green, Invisible Green, Bronze, Plumb, Mulberry, Claret, Coffee Brown, Oxford Mixed, Steel Mixed, CLOTHS. Also, a splendid variety of Single and Double Milled CASSIMEERS, of every corresponding colour suitable to the shade of the cloths; New style summer Cloths of various grades and colours; fancy satin checked linen Drilling, Stockinett, vincent Card Merino, &c.; Superior style of Vestings, Gold and Silver tinseled; English silk Vesting; fancy figured Silks, plain, black, brown, olive, &c.; variety of fashionable satin striped Mersailles; plain and fancy satin trimmed Stocks; Gloves; Cravats; Shirts; Dickeys; Collars; Pocket Handkerchiefs; Suspenders; Hose and Half-Hose; and a variety of other tasty and fashionable articles too numerous to mention.

All of which they will sell on the very lowest terms for cash.—They pledge themselves that their work shall be executed in a manner and style not inferior to any in the United States, as they have personally received and made arrangements to receive all the advantages of the style and taste of the Eastern Cities. They return their thanks for the liberal patronage they have received, and solicit their friends to call and examine for themselves. All orders from a distance thankfully received and promptly attended to. Also for the trade, they will keep a full assortment of trimmings to sell at the lowest wholesale rate. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, can obtain it of us, as we are his agents.

Latest Fashions just received.

Lex. April 17—42-tf.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50	per qr
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50	"
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00	"
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00	"

REFERENCES.

Rev. N. H. HALL,	Dr. J. SCOTT,
Rev. B. O. PEERS,	T. T. SKILLMAN,
J. M. MCCALLA, Esq.	A. T. SKILLMAN,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds. (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m

FOR SALE—A Farm,

CONTAINING *two hundred and fifty acres* of land, lying on the bottom of the Ohio River, five miles below the Mouth of Big Sandy, Greenup County, Ky. on which there is a good dwelling house and barn, and other necessary buildings; a good apple orchard; and one hundred acres in a good state of cultivation.

Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JAMES POAGE.

Greenup County, Ky. April 17th, 1832.—43-tf

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts, and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents perannum, payable within the year,—or *Two Dollars,* in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted [illegible] the usual [illegible]